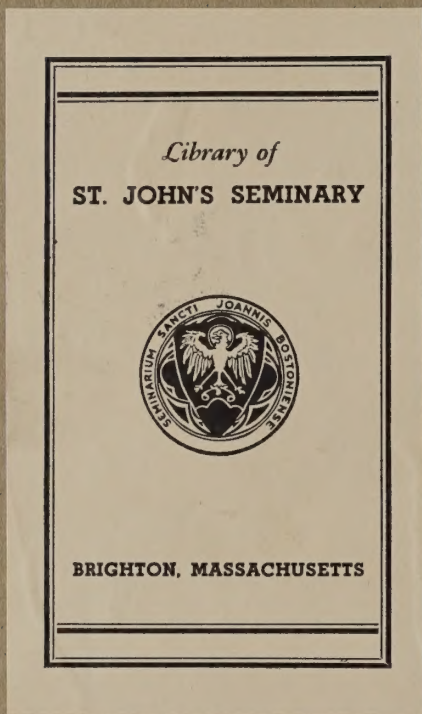


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THE REVIEW.

By ARTHUR PREUSS

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* It has been discovered—according to W. E. Curtis in the *Chicago Record* (Aug. 15th)—that many of the prairie fires that have destroyed the grass on the ranges in Montana and in the western part of Dakota have been started by the concentration of the rays of the sun upon broken beer-bottles that are scattered freely along the cattle-trails and wagon-roads, which offers a new argument for the use of the temperance folk. Numerous fires have started far away from human haunts and habitations, miles beyond the reach of sparks from the smokestack of a locomotive, and the farmers and ranchmen have been so mystified as to their origin that several investigations have been made. When a fire has been traced to its source, in almost every instance a broken bottle has been found with evidences around it to convince the investigators that it was the cause of the mischief. The curved glass was lying in such a position as to focus the rays of the sun upon a tuft of dry bunch grass and start a flame.

* No man who habitually votes a straight party ticket—no matter what the party may be—is competent to vote at all, for he becomes a mere tool in the hands of the party boss. In spite of the odium heaped on him, the independent voter is the bulwark of the nation.—S. B. K.

THE NASTY PICTURE MACHINES.

The *Catholic Propagator*, of New Orleans (Aug. 15th), protests very energetically against that foul successor of the gambling slot machines, which have been destroyed by the police in many of our cities—the nasty picture machine. A glance into one of these has convinced our esteemed confrere that wilful contemplation of any one of the views it offers is "sufficient matter for confession."

The nasty picture machines have come to be a menace to public morality, not only in New Orleans, but in many other American cities, among them St. Louis. Read this clipping from last week's *Mirror* (No. 27).

"If they will look at the moving pictures presented to the public in various machines with names ending in 'scope' or 'graph,' the police will be justified in taking axes to the devices. In many of these machines the pictures are unspeakably suggestive. The scenes depicted are salacious in the extreme, in addition to being vulgar, and, in some instances, the obscenity of the productions is enough to shock the most hardened 'rounder.' These picture machines are of easy access to boys and girls. Some of the machines are operable by the dropping of one cent in the slot. This permits the children to see even more of the filthy picturing than would be possible if the price were held up to the nickel standard. To see the boys and girls together looking at these nasty pictures is to realize what enormous possibilities for mental and physical corruption and pollution are contained in the machines. Some of the scenes presented stop short only of the pornographic photography, samples of which callow youths sometimes bring back from Paris. And the stopping short of the naked truth only makes the revelation the more fascinating. No one ever heard of any of the men running these moving picture parlors turning away a child who wanted a peep. And any observer can not have failed to notice the confusion of young women who have been enticed into viewing the pictures. The most liberal of us must revolt at the idea that men should be allowed to pollute the minds of children with filthy pictures that can make a young woman blush. These moving picture machines are running in every city in the country and their patrons are mostly little folks. Absolutely no provision is made by the authorities for protecting the children from such stuff. The machines are owned by powerful corporations. Hence the newspapers are quiet about the nastiness, for the introduction of which to the minds of little boys and girls the management should be tarred and feathered. The gambling machines are innocent compared with the picture machines. The police of every city should inspect the picture machines wherever exhibited and smash those showing foully suggestive scenes. Meanwhile parents should be careful how they allow their children to peep into the picture boxes. Wholesale defilement of the minds of children is the gravest danger that threatens American social life and the severest measures against corporations and

individuals engaged in such defilement, as a regular business, will be justified by the courts and by public opinion."

We need not say that we heartily second this strong appeal and are glad to notice from the daily papers that it will probably bear fruit, at least in St. Louis.

We trust the *Catholic Propagator* will succeed in having the nasty picture machines stamped out in the Crescent City, even if it takes a special ordinance of the City Council to do it.

Other cities and towns would no doubt follow the example of St. Louis and New Orleans, once the respectable portion of the community were aroused to the enormity of the evil.

Here is needful work for the Catholic press all over the land. ARTHUR PREUSS.

UMBERTO—THE VICTIM OF A FALSE PRINCIPLE.

The N. Y. *Freeman's Journal* (Aug. 4th), in a timely editorial on the assassination of King Humbert, thus develops a thought briefly indicated the other week in *THE REVIEW*:—

King Humbert was a victim of the principle his throne in Rome represents, the principle that force, whether behind artillery or the dagger, is the criterion of right, if it be successful. The principle of the validity of triumphant force was formulated by Napoleon III. as "fait accompli;" by Bismarck as the policy of blood and iron; by a later imperialist as benevolent assimilation. But by whatever name it is the same principle: The triumph of force justifies and validates its result. However veneered it may be by reference to sacred Christian principles and by pharisaical phraseology, it is the ruling principle in the cabinets of so-called Christian nations of to-day. They have used it against each other and against the people. It is back of the war in Africa and the invasion of China and the Philippines. But rulers and statesmen have no monopoly of its theory or practice.

The Nihilists and Anarchists accept it, and in their way, put it in practice. Count Malatesta, who is supposed to be the inspirer of the latest triumph of force by assassination, thus formulates the principle, and in doing so he is more candid than Napoleon, Bismarck, or his Benevolency:

"It seems to me that in the natural order of evolution human violence has as much a place as the eruption of a volcano. All great progress has been paid for by streams of blood. I can not see how the present conditions, based upon brutal force, can be changed in any other way than by force.

"The State and all government is based upon force, and so long as they use force against us we must in self-defense employ violent methods. Show me one anarchistic deed and I will point out to you the brutal oppression, the terrible crimes which are responsible for it."

Here the philosopher of anarchism shows

that this shocking doctrine, which antagonizes the eternal principles of justice, can direct the dagger of the assassin as well as the deliberations of cabinets.

King Humbert was the victim of the modern false and atheistic political principle that triumphant force is triumphant right. In the hand of Garibaldi it gave his father a throne in Rome; in the hand of the anarchist Bresci it gave the son a coffin.

THE DUTY OF CATHOLIC LAYMEN IN OUR AGE.

[A Lecture By Bishop Messmer.]
(Conclusion.)

IV.

If we cast a general glance at the Catholics of the U. S., a sad fact presents itself, viz., complete separation and segregation. This isolation does not only extend to the entire Catholic population of the Union, but it applies even to the Catholics of a particular State, of a metropolitan province, yea, even to those of a diocese. Where societies exist, they are limited to some particular nationality, and their object is generally the promotion of private interests, even if it is in a spiritual sense. In this category I place all Catholic societies now existing throughout the Union; at least I don't know of a single one that follows a general public program embracing one or more features of the battle of the day. Perhaps the International Catholic Truth Society ought to be excepted, but it has a very limited, if laudable purpose. The general Catholic congresses of Baltimore and Chicago were well-meant attempts, but of their effects nothing is now perceived. We have not even certain hopes of the first general Catholic State convention, in which all the Catholics of one State, without distinction of nationality, could deliberate on the religious and social problems of the day and determine upon united action.

Imagine for a moment what influence we could have. We talk of having ten million Catholics in the U. S.; let us say every fifth person is a man and a citizen; then we have two million voters. Let us divide again, as did Gideon of old, and we still have one million loyal and active Catholic men, standing there a closed and well-ordered phalanx, ready to fight in the battle of the age, under the leadership of their ecclesiastical superiors, for justice and truth, for home and family, for God, Church, and country. Their weapons are not the modern death-dealing instruments of war, but rather firm belief in God, Christian love of God and neighbor, faithful attachment to Church and country, united with the courage of their convictions and willingness to work and make sacrifices. These societies existing in all the states and territories ought all to be united and prepared for common action, wherever the public welfare of the Church, the family or of the entire people is concerned.

Let us consider what strength such an organization could have in a particular State. A legislator gets a notion, from whatever motive it may be, to introduce a bill that encroaches upon the rights of the family, of religion, of public morality, of the Catholic Church, of the people; in such a case a warning on the part of the leaders of the Catholic organization would be sufficient to place before the members of the legislature or the ex-

ecutive of the State such a strong and lasting protest that even the dishonest, unprincipled or otherwise smart and cunning politician would not dare to vote for the proscribed bill. Where there is question of keeping out or throwing out men from public office that seek only their own interests, without caring for the welfare of the people, that sell their honor and duty for sordid lucre, that try to curtail or destroy the religious rights and liberties of the Catholic citizen and his Church, guaranteed by the constitution—a united, organized advance of the Catholic citizens and voters would offer the surest guaranty for the peace, happiness and prosperity, progress and welfare of people and country. Of what vast importance such united action of Catholics would be for the promotion of public enterprises, in the interest of Christian charity, for the preservation of public morality, for the maintenance of public order in times of disturbance, for the abolition of public evils, etc., is manifest to every one. Such action must not necessarily always move along the lines of legislation, and I give it as my personal opinion that such united action of the Catholics ought not to hold aloof absolutely from general social and moral endeavors of non-Catholics, based on truth and justice.

What I have here adduced by way of example about united Catholic organization in a particular State applies as well to the entire Union. How comes it, that we ten million Catholics have no representation to speak of in Congress and in the cabinet, no congressmen nor officials that could defend what we consider holy rights and liberties, our Catholic interests, from personal knowledge of them; that could at least draw attention to the fact that this or that bill or order is distasteful to the Catholic citizens of the country. When anything of this kind becomes necessary, we are obliged to depend on the good will and friendship of non-Catholics. Instead of Catholic representatives standing up for the rights and interests of the Catholic family, school, and Church, prompted by personal conviction, the Cardinal of Baltimore or the Archbishop of St. Paul is perhaps obliged to supplicate for grace and mercy in the lobby, the committee-rooms, yea, in the hotels of Washington, only to be sent home laden down with sweet words and empty promises. Do you believe that any congress of the U. S. would have dared, in spite of the loud protests of a million brave Catholic citizens, to commit that crying injustice to our Catholic Indian schools that we had to witness during the last few years, in mockery of the much-lauded American liberty and justice? Things could be different, things must be different! But this can happen only in one way—by national, organized Catholic action.

I was much pleased to see in Mr. Arthur Preuss' excellent St. Louis REVIEW of this week that Bishop McFaul of Trenton has publicly advocated the formation of such a general Catholic federation for the U. S. His ideas are exactly the same as those I have tried to explain to you. We need a Catholic "Centrum," not a political centre in Congress, not a political Catholic party, but a centre of action for our Catholic people; in other words, we need a general organization of the Catholics of the U. S. for the purpose of united public action socially, religiously, and if necessary, also politically. That is the duty of the Catholic layman in the struggle of the age.

In the thing itself there is no difficulty, and the proper ways and means to effectuate it will be easily found, if only the two chief conditions are fulfilled, unity and firmness. The former is the principal requisite. If we are once earnestly united on what we want, the courage and strength to act effectively will not fail us. Hence we must do away absolutely and mercilessly with all jealousy, stubbornness, particular interests, criticism and fault-finding. Away with all un-Catholic and pernicious national self-conceit! In this battle we are neither Germans nor Yankees, nor Irish, neither French, nor Polish, nor Bohemian, only Catholic, keeping our eye on one thing only, religion and Church. In this battle we are neither Democrats nor Republicans, neither gold nor silver men, neither expansionists nor Populists—simply loyal American citizens, who see the true welfare of the entire people in the strict maintenance of right and justice, of liberty and morality. In this battle we are certainly Roman Catholic Christians, but with that all-embracing Catholic charity in our hearts, that teaches us that non-Catholics are also children of God and brethren of Jesus Christ, and in whom we respect the same civil and human rights as in our brethren of the faith.

V.

In conclusion let me make a remark. One difficulty might arise against this absolutely necessary organization of the American Catholics, viz., the pusillanimity and false wisdom of so many of our own people. Priests and laymen will cry to us with trembling lips: "For God's sake! no Catholic politics, no Catholic agitation! That would arouse the non-Catholics against us. Let us rather be quiet; so far things went pretty well and we can not complain on the whole. Let us leave things to our political prelates, as we have done hitherto!"—Indeed, as hitherto! that's just the thing. How did we fare so far? Nothing to complain! And still we are all complaining and growling—without acting. My answer is brief: There is no question of Catholic politics, in the vulgar sense of the term, nor of a so-called purely political agitation, much less of a religious war. So don't be afraid, our subject is the entire social and religious problem, and around this the battle is circling here in the U. S., as in the whole civilized world. The battle is here—we are not making it. In this battle the Catholic man—and in a certain sense the Catholic woman also—must take part, if he does not want to be a traitor to himself, to his family, to society and the Church. In this battle we are not fighting for ourselves alone, but for all our fellow-citizens without distinction of race, nationality or religion. In my opinion it is only necessary to explain our standpoint and purpose to our Protestant fellow-citizens, and we will find among the honest ones and those for whom the Christian religion is yet a principle of life, not a beautiful phrase without substance,—many friends and fellow-combatants. I never imagined that our 20 to 30 millions of Protestant fellow-citizens were simply hypocrites. They will perceive that in this Catholic organization there is not the least danger of any curtailment or suppression of their religious liberty. Openly and honestly we will give them the assurance that we American Catholics do not demand more for ourselves than we are ready to grant to all our fellow-citizens, viz., the full enjoyment of civil, social, and religious rights.

Of course there is no doubt that a national Catholic organization will be misunder-

stood by many non-Catholics and maliciously misinterpreted by others. But it was ever thus; ever since the first Pentecost, "they have persecuted me, and they shall persecute you." A church that does not bear this characteristic mark of the Crucified, is devoid of the necessary divine legitimation for us. Even when the Church appears in a particular century with the royal diadem and purple, the crown of thorns rests not far away on a red-colored cushion. But persecution, vituperation, obloquy, and mockery should never prevent the faithful son of the Catholic Church from taking part, fearlessly and courageously, under the protection and blessing and guidance of his spiritual mother, in the battle for the highest interests and blessings of the human race.

This is the duty of the Catholic layman in the struggle of the age.

The Monarchical vs. the Republican Form of Government.

From the enthusiastic reception which Paris lately gave those two petty kinglets, Oscar of Sweden and the Shah of Persia, from the outbursts of public indignation and sorrow evoked by the assassination of the ruler of Italy, and from the profound sensation that followed the Bremerhaven speech of Emperor William of Germany, our brilliant confrere M. Arthur Loth of *La Vérité Française* (July 31st) deduces the conclusion that monarchism is once again in the ascendancy in Europe.

"In the eyes of the people," he says, "it is only the monarchs that eminently represent authority. If it is intended to strike a revolutionary blow, it is usually a king or an emperor who is chosen as the victim. Caserio did not deliberately kill Carnot; circumstances determined the choice. On the other hand, all attempts made in this century upon the lives of monarchs, were premeditated and prepared....."

"When the Emperor of Germany speaks, Europe listens; not so much because of the power of his empire, as because of the fascination which imperial grandeur still exercises upon the minds of men. Even if France were as strong as Germany, not so much attention would be paid to the words of President Loubet, as are paid to those of Emperor William. So far not one address of Mr. McKinley has stirred up public opinion. But the burning and fiercely grand discourse of the German Emperor on the occasion of the massacres in China, caused a vivid impression; behind this address one feels there is the sovereign capable of exerting a powerful personal influence."

And he continues:

"The sentiments that slumber in the entrails of the nations with regard to the monarchical power, furnish reason to doubt that the republican age has come. At one time one might have believed that Europe was leaning to that form of government, and many thought that France, in choosing the republican regime, had inaugurated a movement that would be followed by all the other nations, and that to acclimatize the Republic among us was to prepare the way for the future. Yet now it seems that the monarchic sentiment, though dormant or modified here and there, is still alive among the masses and that it answers the needs of the nations so well to be governed and ruled by authority,

that this principle can never disappear and make way before the common law.

"Although the kings themselves have done everything they could, for a long time, to kill royalty, the love of it is not yet dead; it reawakes at every opportunity; it manifests itself spontaneously as the expression of the true sentiments and needs of society...."

France has not been happy under the Republic. But this is probably due not so much to any intrinsic superiority in the monarchical over the republican form of government—though many Catholic philosophers and theologians assert such a superiority—as to the fact that the monarchical regime is deeply ingrained, as it were, in the character and history of the French nation.

"It can be absolutely held, and experience proves it to be a fact," says Fr. Victor Cathrein, S. J., in his excellent handbook "*Philosophia Moralis*" (§ 621), "that that form of government is best for any nation which, legitimately introduced, agrees best with its history, character, and customs. Hence it rarely happens that a change, especially a sudden change, of a historical form of government will prove beneficial."

For precisely this reason it is hard to see how the American people could ever drift into monarchy; though we must admit there are straws in the current of contemporary history that seem to point that way.

ARTHUR PREUSS.

"EX ORE TUO...."

Passion blinds men. It was under the impulse of passion, we believe, that Mr. W. H. Thorne wrote his lay sermon in the current issue of the *Globe Review*. At other times he has written beautiful words on the same subjects, particularly in Nos. 2 and 25 of his *Globe Review*. We shall quote some passages to show how reasonable Mr. Thorne can be when undisturbed by passion or anger.

"My conviction," we read in No. 2 of the *Globe Review*, page 97, "is that a married man ought to rise superior to all shrewish provocation. Socrates seems to have managed that phase of domestic business better than Milton or Carlyle. Milton's Xantippe, however, may have been ten times more trying than the Greek woman; and nobody has any business judging any of these people in their private domestic ties or untying; but Socrates was never fool enough to twist the divine verities into labored arguments in favor of divorce" (nor of mixed marriages, J. F. M.) "because nature or Providence or his own pliability, had given him a tormenting irritant, instead of a helpmate for a wife."

Again: "My own position on the subject (of divorce) is, as to actual fact, precisely that of the Roman Catholic Church; only I hold that position not because the Church holds it, not because it is, or is supposed to be, biblical or Christian, but simply on natural, human, inductive grounds of common sense and common observation." (Ib. page 104.)

Mr. Thorne was then still a Protestant. The same unconverted Thorne says (on page 108 ib.): "As to the New Testament view of the question (divorce), it is pretty generally agreed that Jesus meant what He said,—that a man should not put away his wife for any and every trivial or serious cause, but only for one cause. It is not by any means clear that even here He meant to justify the so-

called absolute divorce of our modern courts of law."

As to the avoidance of divorce, Mr. Thorne lays down the rule (ib. page 111): "Do the simplest duty on hand and all hell can not lead you to seek a divorce."

How Mr. Thorne after his conversion looked upon his former utterances, he tells us in No. 25 of the *Globe Review*: "The case has simply forced upon me the obligation of touching again upon the subject of marriage and divorce, which I wrote upon with my life-blood in No. 2 of the *Globe*.... and I dare all Atheists on earth to refute the position there maintained" (page 87).

"It is well known to Catholic morals that the same law applies to a husband. A married man can not, for any supposed high ideal, desert his wife and become a moral teacher in the Church, or a priest at its altars. Indeed, a married man, though detested by his wife and through her wickedness and sinfulness separated from her by our blasphemous laws of divorce, can not become a Catholic priest while the deserting wife lives, simply because the Church holds that the marriage vows take precedence of all other vows—indeed render all other vows of an ecclesiastical character impossible." (Ib. page 36).

"Long years before I was received into the Catholic Church—in fact, through all my life—I have held the most orthodox view of the Church regarding the sacredness and indissolubleness of marriage and the unutterably binding character of marriage vows. My writings and my life prove the assertion.

"Many years ago during a period of doubt, I doubted this as others doubt it to-day and was inclined to admit the widest claims of individual liberty in this matter; but, strange to say, my careful reading and repeated study of the wonderfully able essay of Milton in his special pleading for divorce—simply to justify his own conduct—reconvinced me of the eternal validity of the very opposite of his claims, and desertion is just as bad as divorce, or worse. It is taking all law—God's law and man's law—in your own hands, and playing master or mistress of the universe in your own behalf; and, of course, that is the soul and legitimate outcome of all Protestantism. But the Catholic Church is absolutely right on this point as on every other wherein she has declared her final view." (Ib. p. 91).

We hope this last sentence will prove a beacon-light to Mr. Thorne on the wild sea on which he seems to be lost just now, to judge from his last "lay sermon."

J. F. MEIFUSS.

BISHOP FINK AND THE MODERN WOODMEN.

The Milwaukee *Catholic Citizen* (Aug. 18th) attempts to discredit Bishop Fink's inhibition of the Modern Woodmen by recalling the (real or imaginary) fact that that prelate was once upon a time for inhibiting the Knights of Labor, and insinuating that therein he showed poor judgment.

The *Citizen* forgets that Rome did inhibit the Knights of Labor, as was clearly proven a few years ago by the Quebec *Vérité*, on the authority of Cardinal Taschereau, and that the decree against them was never revoked, but only temporarily suspended at the urgent request of several American bishops, particularly Cardinal Gibbons.

So if Bishop Fink was against the Knights of Labor, it shows that his judgment in these matters is remarkably good and in entire conformity with the views of the Roman authorities.

* * *

A suggestion which the *Citizen* makes in this connection is, however, worthy of attention:

"For the sake of uniformity, let us not have separate, scattering, and contradictory policies as towards special secret societies. Let there be a recognized committee of the hierarchy, whose decision in such matters will be universally recognized, because authoritatively and deliberately had."

It would indeed be a blessing if by some means or other uniformity of discipline could be had in this highly important matter.

ARTHUR PREUSS.

THE KNIGHTS OF HONOR ON THE DOWN-GRADE.

The Supreme Lodge of the Knights of Honor had an annual session in Buffalo at the end of June, and the outlook exhibited was not encouraging. At the end of 1898, the Supreme Dictator reported, the membership was 82,256, representing \$146,703,000 insurance in force. During the year 4,389 new members were received, but 1,938 died, and 17,643 were suspended; that is, lapsed; more than four times as many dropped out as entered. The average age of reinstated members was 46.58; of those who died, 56.43; of the suspended (lapsed), 42.18; of the new entrants, 30.30. The membership at the end of 1899 was 1,685 above 70, 33,331 between 50 and 70, 31,861 under 50; average age of total membership, 49.18. The death rate was 12.85 below 50 years, 33.71 between 50 and 70, and 88.51 above 70. The Dictator thinks it hard to say what has caused this loss in membership and increased death rate, but it is really very easy, and we have explained it so many times that we need not repeat the explanation. The Dictator hopes that the tide will turn, suspensions becoming fewer and new members more numerous. Old members (who do not "suspend") furnish a large number of deaths, and the Dictator has a "simple" remedy for the falling off in membership. The simple remedy is to fill the ranks with healthy new members, which can be done "by individual effort."

It is easily said, but the simplest means are sometimes impossible ones. New blood is wanted, although that could be only a temporary relief; but the trouble is that no individual effort can change the facts in the case or make them attractive. Knights of Honor, Supreme Dictator, Lord High Everything, and so on—these titles have an alluring sound, but their ineffectiveness reminds us anew, as it did many years ago, of two lines in Gray's *Elegy*:

"Can Honor's voice provoke the silent dust,
Or Flattery soothe the dull, cold ear of Death?"—N. Y. *Independent*, No. 2,697.

WILL LEO XIII. RE-ASSEMBLE THE VATICAN COUNCIL?

The conservative and reliable Rome correspondent of the *Katholische Kirchenzeitung* of Salzburg, Austria, writes to that excellent

paper (No. 59), under date of July 28th, that the Holy Father is engaged with some new and grand ideas for the immediate future, and intimates that if his life will last a few years longer, he may succeed in bringing about a continuation of the work of the Oecumenical Council, which was so suddenly interrupted in 1870.

If he would succeed in carrying out this plan, it would indeed be a splendid crown to his long and glorious pontificate. A. P.

THE STATUS OF THE RUSSIAN ORTHODOX CHURCH.

The *Echo d'Orient*, published by the Assumptionist Fathers in Constantinople, quotes some interesting statistical and other information regarding the status of the Russian so-called Orthodox Church, from the latest official report of the Procurator-General of the Holy Synod to Emperor Nicholas.

It appears therefrom that this sect had, in the beginning of the year 1898, 65 dioceses, ruled by 3 metropolitans, who reside in St. Petersburg, Moscow, and Kiev. One of these 65 dioceses is in America.

There are 14 archbishops and 51 bishops, together with 38 titular bishops who have no jurisdiction. 60 consistories share in the authority of the episcopate, especially so far as temporalities are concerned.

The bulk of the faithful is described as pious and diligent in the exercise of their religious duties.

The Russian Church had 36,361 parish churches on Jan. 1st, 1898, with 18,000 missions and 10,000 chapels, served by 2,085 protopopes (archdeacons), 42,000 plain priests, 14,062 deacons and 43,950 clerics of a lower order.

The number of male convents is 495 with 8,076 choir monks and 6,978 lay brothers; that of nunneries 266, with 8,942 choir sisters and 27,166 lay sisters.

The Procurator-General reports the number of members of the Orthodox Church as 39,265,493 men and 39,584,324 women, a figure which is clearly exaggerated, as it includes the united Ruthenians who practice the Greek rite but belong to the Roman Church. The true figure is probably nearer 60,000,000, all told.

For the last forty years the Russian clergy have engaged in domestic and foreign mission work. The Holy Synod has established 23 missions both in Asia and in Europe, especially in Poland, Finland, and the Baltic provinces, where there are many Lutherans. The Society for the Orthodox Missions, a counterpart to the Protestant Bible societies, has 14,250 members and a yearly budget of 400,000 rubles.

The number of conversions to the Orthodox faith in 1897, as officially reported, is 16,361, among them 2,081 former Catholics, who have not, however, been re-baptized.

For theological students there are three great academies, in St. Petersburg, Moscow, and Kasan, 58 diocesan seminaries, with some 20,000 alumni and 1,017 professors, and 185 proseminaries (preparatory colleges), with 30,000 pupils and 1,800 teachers. L. B.

* A clever cartoon in the *San Francisco Chronicle* of Aug. 7th, represents Baron Munchausen and Ananias uncovering in admiration to the modern author and disseminator of Chinese yellow "war news."

NOTORIETY AN INCENTIVE TO ANARCHISTICAL OUTRAGES.

"The anarchists seem to thirst even more for notoriety than for blood."—N. Y. *Staatszeitung*, Aug. 12th.

M. Saint-Gayrac, in an excellent article in *La Vérité Française* (Aug. 2nd), wherein he develops this thought more at length, calls our anarchists "modern Herostrati."

Herostratus, our readers will remember, was the man who fired the temple of Ephesus in order to gain a reputation.

He succeeded in perpetuating his name and the memory of his foolish deed; but he never dreamed, as his nineteenth century fellows do, of having his picture and biography published in the newspapers of the world, his name pronounced in every corner of the globe, and the stages and deeds of his whole life dug up and made public for the edification (?) of men, women, and children alike.

Our modern anarchists, poor fellows wrongly brought up, thoroughly led astray, filled with pride and hatred, abject slaves of passion, often led to commit suicide by their irreligion and their inability to indulge the pleasures which are their only aim and object in life, strive with all their power, like the Ephesian of old, for notoriety, even though they know it can last only a few days at best.

M. Saint-Gayrac thinks it would discourage them, in a measure, if the governments of Europe would suppress the exploitation of their life and misdeeds by the public press. Nothing should be allowed beyond a brief mention of the assassin's name in every case of regicide and similar crimes, and the announcement of the punishment meted out to him for his wicked deed.

Much would doubtless be gained if this suggestion were carried out. Such crimes would then lose their glamor; though of course they can not be expected to cease entirely so long as the root whence they spring is not thoroughly extirpated. What can be expected of men brought up in godless schools and ground under by the Juggernaut of an unjust and murderous economic system?

ARTHUR PREUSS.

A PLEA FOR BETTER STATE SUPERVISION OF FRATERNAL ORDERS.

Better supervision of fraternal orders is advocated by Insurance Commissioner Stevens of Michigan in his annual report, just issued. He makes some pointed remarks:

"There are more than a quarter of a million persons in this State carrying insurance in fraternal beneficiary societies. These people at the best have only a temporary insurance. The great question for the future is, How can the system be made permanent? Is the present legal reserve system with all its attendant expenses, the only one that we can look forward to with any assurance of safety? Must high cost go hand in hand with safety and permanency? I trust that some way may be found by our legislators to so guard the future interests of the masses that our laws may become their strong protector, instead of a cloak under which almost any smooth-tongued charlatan is allowed to juggle with the highest interests and welfare of the people. The working classes have little time to examine the system, business methods, and

financial stability of a society, or the honesty of its officials. They look to the government to protect them, and it fails in its mission if it does not do it."

Need we say that we earnestly support this plea? A good beginning has been made in some States. Massachusetts, for instance, has a very stringent State supervision of mutual insurance orders.

What the Michigan Commissioner is pleased to call "the great question for the future," to-wit: How can the system of fraternal insurance be made permanent? is easily answered: "High cost" must go hand in hand with safety and permanency. Cheap insurance is a humbug and a snare. No organisation can pay out money which it has not in some way or other first taken in. The duty of the State is to subject the system and methods of all mutual insurance orders within its bailiwick to a constant and severe scrutiny, to approve only those that are perfectly sound, and to warn the people and take legal measures against those which are unsafe or rotten.

D'AZINCOURT.

SECRET SOCIETIES.

We have nothing to say in defense of our position on the question of secret societies, and especially our late remarks on this head, against various public and private criticisms. Our justification lies in the following passage from the Pastoral Letter of the Fathers of the Third Plenary Council of Baltimore to the clergy and laity of their charge (see "Acta et Decreta," p. xcvi):

"There is one characteristic which is always a strong presumption against a society, and that is secrecy. . . . When, therefore, associations veil themselves in secrecy and darkness, the presumption is against them, and it rests with them to prove that there is nothing evil in them."

A. P.

LEO XIII. AND LIBERAL CATHOLICISM.

The Quebec *Vérité* (No. 1.) in a just criticism of an ignoble attempt to play off the famous Satolli school propositions against the Rome-dictated educational policy of the Archbishop of Manitoba, gives the following succinct and accurate sketch of modern "Liberal Catholicism" in its relations to Leo XIII.:

"As our readers are aware, there exists in the U. S. as well as in Europe a school which constantly dreams of seeing the Church change direction, take a new route, adopt other methods; in a word—modernise herself.

"It is the ancient Liberal Catholic school, so often condemned by Pius IX.

"It has changed its name, but not its ideas and aspirations.

"Formerly it looked for its cue to Orleans; now it looks to St. Paul.

"To transform the Church so as to render her acceptable to the age—that is its dream.

"For twenty years and more this school has counted on Leo XIII. to execute the 'reform' which it expects. And Leo XIII., without naming the Liberal Catholics, has always condemned their ideas and projects

with increasing vigor and with even greater persistency than Pius IX.

"It seems that this impossibility of obtaining from the present Pontiff, whom they claim to be personally favorable to their views anything but the condemnation of their doctrines and procedures, ought to open the eyes of the blindest among the Liberals.

"That Leo XIII., who has been declared for these twenty-two years to be in sympathy with the champions of the so-called modern ideas, unceasingly reproves, as Pope, the theories and plans of the innovators, is a manifest proof that these theories and plans are not in the interest, rightly understood, of the Church.

"But it is hard to get rid of an illusion; and so the Liberal Catholics, despite a hundred and one failures, keep up the hope that their ideas will finally come to prevail and that the Church will bring herself into harmony with the age."

A number of the Liberals, however, are at length disabused, as we have repeatedly pointed out by quotations from their organs. They look forward to "the great Pope of the future," who will prove wiser and more progressive than Leo XIII., in whom they had vainly placed such great hopes.

L. BIENVILLE.

CARDINAL STEINHUBER.

The Rome correspondent of the *Catholic Universe* (Aug. 3rd) remarks the daily growth in the counsels of the papacy, of Cardinal Steinhuber, which he says is a matter of frequent comment in the Eternal City.

The correspondent writes of His Eminence:

"He is the Jesuit Cardinal. He lives at the German College, where lived the late Cardinal Mazzella, whose mantle is supposed to have fallen upon him. The American Society of St. Cecilia, for the reform of Church music, may, therefore, regard itself as particularly favored in that, when it received a Cardinal protector in the Roman curia, the selection of the Pontiff was Cardinal Steinhuber.

"Cardinal Steinhuber was born at Uttlau, in the Diocese of Passau, on November 11th, 1825. He bears his three quarters of a century with ease, for his figure is tall and upright. After holding various positions in the Jesuit institutions at Rome, he was raised to the cardinalial dignity in petto, or in secret, on January 16th, 1893, and publicly proclaimed a member of the Sacred College on May 18th, 1894. He then took his rank as though his proclamation as Cardinal had been made at the earlier date. He is now the second of the Cardinal Deacons, bearing the title of Sant' Agata de' Goti."

THE REVIEW is proud to number this eminent Prince of the Church, like Cardinal Satolli and several others, among its regular and careful readers.

A. P.

* "Owing to the great heat, Mr. Justice Mathew and the counsel engaged at the Kent Assizes appeared in court at Maidstone on Monday morning without their wigs." Somehow, this English item of weather conditions in "merry England" seems more cooling and consoling these days than tales of great icebergs seen at sea by ocean-crossing travellers clad in great coats.

OPEN COLUMN.

1. Correspondents should give their name and address (not for publication if they so desire.)
2. We can not notice anonymous communications, unless they are unusually absurd.
3. The editor of THE REVIEW does not hold himself personally responsible for the opinions and sentiments expressed in these communications.
4. Communications exceeding two hundred words will not be printed except for special reasons.

THE WORSHIPPED MOLOCH.

TO THE EDITOR OF THE REVIEW.—Sir:

The subjoined clipping, from Hearst's *Chicago American* (issue Aug. 9th), seems to answer your query in No. 20 of THE REVIEW. When will the Catholic clergy learn to estimate rightly the value of a pure and clean press, and when will that English Catholic daily make its appearance? I fear not until some real, live Catholic layman takes hold of the project.

A. B. S.

* * *

The clippings from the *American* are as follows:

"The chief concern of this newspaper, the issue paramount to all others in our estimation, is improvement of the public schools. The *New York Journal*, the *San Francisco Examiner*, the *Chicago American*, read daily by many millions of Americans, have no higher aim than the promotion of public education. . . .

"Every man, whatever his own early disadvantages, can work to give better education to his children. He can vote for those that help the schools and fight against those who attack public schools."

The *American* is evidently a devout worshipper of that murderous moloch—the State School.—A. P.

THE SECULAR PRESS AND CATHOLIC AFFAIRS.

A gentleman connected with a secular paper writes:

TO THE EDITOR OF THE REVIEW.—Sir:

Your plaint in reference to the ignoring of Catholic conventions by the secular press is not founded on justice. If those in charge of such affairs would use a little more intelligence and brains, every newspaper would cheerfully give space to their communications. All societies outside the pale of the Church give definite and full information of their doings to the newspapers within their territory, and Catholic societies might profit by their example. Hoping you will continue to battle on for the cause of justice, etc.

S.

CONTEMPORARY RECORD.

THE SITUATION IN THE PHILIPPINES.

Mr. John T. McCutcheon, who is a careful and generally impartial observer of men and things, writes from Manila to the *Chicago Record* (Aug. 15th) a long letter from which we gather:

1. That the rebellion is by no means subdued, but is assuming more serious proportions;
2. That the report has assiduously been spread that Archbishop Chapelle is working to have the friars re-instated, which greatly incenses the natives and goads them on to rioting;
3. That, abstracting from their hatred of the friars, the Filipinos are devoted Catholics and Protestant missionary work among them

would be not only entirely useless, but, in some parts, as f. i., in Mindanao, would precipitate a religious war.

Msgr. Chapelle, by emphatic and public denials and declarations, has done his best to dispel the notion that he came to the Philippines with undue prejudice one way or the other. Yet he is mistrusted, it seems, by Catholics and non-Catholics alike, and they appear to give more credence to lying newspaper reports than to his direct and positive statements.

To us it appears that the prejudice is all on the side of the friar-hating Filipinos.

J. W.

* England can no longer boast any superiority to the United States in the matter of sensational journalism. London newspapers were the ones which flooded the world lately with their stories of horror in Pekin, told in the most circumstantial way, which have proved to be without any foundation whatever. It has come to be generally believed in England that those circumstantial despatches, which set forth the manner of the massacre and detailed the suicide of Europeans who had given up hope, never came from Shanghai at all, but that the whole thing was worked up in the offices of the yellow journals. It is only a few years ago that Americans felt as though they could depend upon the foreign news of the London newspapers, but now there are London newspapers which are as untrustworthy as any in New York. It is a distinct loss to the world when another country thus becomes the victim of the sensational press.

LITERATURE.

THE PROFESSIONAL PUFFER IN CATHOLIC LITERATURE.

From the *Casket* (July 26th) we clip the subjoined note, which has the ring of our late lamented contributor Charles Jeffries:

Nothing, perhaps, works greater injury to Catholic literature than the professional "puffer" and the member of the numerous log-rolling mutual admiration societies. He—but it is not always "he"—brings the writing fraternity into contempt and ridicule. A Southern writer of this class, to whom the gender of the pronoun above used is inapplicable, is "doing" Catholic writers, including many inglorious, but alas! not mute, Miltons, in a young folks' periodical of Boston. The subject of her latest sketch is a fair aspirant to literary fame in that classic city itself, whose education was so carefully directed to that end, "that before she was sixteen Miss ——— was publishing very clever verses and prose articles." Had this seed-time harvest been garnered elsewhere than in the city of bespectacled babes, we should have been surprised; but nothing in the way of literary precocity in the American Athens could possibly surprise us. How far the fair devotee of the Muses has passed sweet literary sixteen, her Boswell tells us not, but it can not be very, very many lustrums, for we are informed that she has just published a volume of prose and verse, on which the reader will find "the fair young face of the author smiling up from the cover." From the cover, mark you! The reviewer gives specimen gems from the volume, in both verse and prose. They remind us much of Cardinal Newman—of the productions of Mr. Brown, Jr., in both these classes

of composition, enclosed in the letter of his admiring parent to the sadly unappreciative Mr. White, in the great Oratorian's essay on "Elementary Studies." What lover of the Muses, even though without the inestimable advantages of a Boston training, could fail to admire the skilful adaptation of words to the exigencies of metre and rhythm displayed in the following lines?—

"O, the palace of Spring where bright hours glide

Happily free in their singing tide!

Where musical streams entrancingly flow,
And blossoming orchard's gleam and glow!"

Alas that the fair Southern writer who so generously lavishes praise upon this work of a fellow-toiler on the Parnassian slopes, should herself have to hint at "unappreciated work" and "bitterness of soul!"

CURRENT LITERARY NOTES.

—The *Messenger of the Sacred Heart* (Sept.) expresses the hope, which we heartily share, that the Catholic Truth Society of San Francisco may soon publish in pamphlet form the excellent address of the Hon. Zach Montgomery on the Sphere of the Catholic Layman, recently reproduced in THE REVIEW.

—In honor of the 25th anniversary of his first appearance in the literary arena, admirers of the famous Polish novelist Henryk Sienkiewicz, who are numerous all over the world, have purchased the romantically situated domain Oblegorek in the Province of Kielc, Russia, with a tract of fertile land comprising 510 acres, and will soon present this princely gift to him. Sienkiewicz has lately also received the doctor-title from the Austrian government—a rare distinction—and from the University of Krakow. The Poles are particularly proud of their great patriotic novelist, who enjoys at home the reputation of an exemplary Catholic, which seems a bit strange to us in view of certain opinions and sentiments expressed in the English version of his books.—A. P.

EDUCATION.

PAROCHIAL SCHOOL WORK IN GREATER NEW YORK.

The Catholic Directory for 1900 gives the number of Catholic parochial schools in New York City as 121, with 40,132 pupils.

The *Sun* of Aug. 5th devoted an extensive write-up to these institutions. It says there are in the boroughs of Manhattan and Bronx alone 81 schools, with 39,785 pupils and 720 teachers, who are maintained at a cost of nearly \$400,000 a year.

The money to support these schools is raised partly through special school societies in the parishes and partly through appeals made by the pastors, who urgently impress upon the people the necessity of making sacrifices in the cause of Christian education. The school-houses themselves, like the churches, are built in the great majority of instances with the cents of the poor. The teachers, those who do not give their time and labor free, are but poorly paid. Three hundred dollars a year is about the average salary.

The central government of the New York Catholic schools is vested in the Catholic School-Board, of which the President is the Right Rev. Joseph F. Mooney, V. G. The government is directive and suggestive rather

than mandatory, for there is a full appreciation, on the part of the central authority, of the fact that questions, conditions, and difficulties are constantly arising for each teacher which are of too special and local a character to be met with any iron-clad system of general rules and instructions. Within due bounds considerable latitude is allowed by the Vicar-General and his fellow-members of the school board to each school in its management. The suggestions of the board, however, are always received with respect and the board's directions are always acted upon unless the conditions are such that to act upon them obviously would work injury to the school. The school-board meets regularly once every three months and is always subject to the call of the President for a special meeting. An executive committee that is chosen to prepare matters for the consideration of the school-board meets every month. The chairman of this committee *ex-officio* is the Right Rev. Joseph F. Mooney, chairman of the board itself.—S.

THE CORRESPONDENCE SYSTEM OF TEACHING.

Most of our readers have probably heard of the International Correspondence School, of Scranton, Pa., and will no doubt be interested in the following information regarding that widely-advertised and, we believe, beneficent institution, its origin and its methods.

The School is the property of a stock company with a paid-up capital of \$1,500,000, under the general management of T. J. Foster, formerly editor of the *Miner's Herald*, in the columns of which the scheme had its beginning.

In the early eighties, Foster started a correspondence column in his paper, which soon grew so popular that the editor saw, more money could be made by furnishing instruction to laboring-men in the mines, than by publishing a mining journal; so he got out a little handbook of tables, formulas, and rules, furnished in pamphlet form the best English mining papers that could be had, and finally started the Correspondence School of Mines and advertised it in his journal in the fall of 1891. Following the constantly increasing demand for such instruction, the plan and scope of the school were constantly broadened, until to-day it takes in the following list of subjects: Mechanical drawing, gas engines, refrigeration, farm machinery, stationary engineering, marine engineering, locomotive engineering, locomotive running, trainmen's course (including air brakes and car construction), electrical engineering, electricity, electrical power and lighting, electric lighting, electric railways, telegraphy, telephony, wiring and bell work, civil engineering, railroad engineering, bridge engineering, municipal engineering, hydraulic engineering, general architecture, architectural drawing and designing, sanitary plumbing, heating, ventilation and gasfitting, chemistry (including quantitative and qualitative analysis in organic and inorganic chemistry), sheet metal pattern drafting, general mining, coal mining, mine mechanics, electrical mining, metal prospecting, shorthand, bookkeeping, business letter writing, lettering and sign painting in all their branches, arithmetic, spelling, penmanship, grammar, letter writing, geography, United States history and civil government, and pedagogics of the English branches.

In all these courses, the general course covering a large subject may be subdivided

and the student need only take so much of it as he desires or feels he can pay for. For instance, he can take the complete civil engineering course, paying down \$165 cash or \$175 at \$5 a month, or he can take surveying and mapping for about one-sixth as much. There are some courses, such as those in spelling and simple arithmetic for which only \$5 or \$10 are charged. The prices of these scholarships do not seem to be very different from those charged in ordinary business schools or colleges.

The School is not a philanthropic institution and makes no pretence of existing for the good of the rest of the universe. On the contrary, its managers say they would charge more for their courses if the class of people to whom they cater, could afford to pay more.

The main office is a big granite building in one of the best streets in Scranton, which was built by the company within a year or two. There are branch offices all over the United States from which the work of drumming up new students and collecting tuition fees is carried on. But all the instruction proceeds from this main office in Scranton, in which several hundred men and women are employed through the week all day long, sending out question papers and text-books and receiving and correcting the exercises of the pupils. There is connected with it a similar building in which the printing and binding is done, so far as it can be done in Scranton. Three-fifths of the printing work of the School (it issues all its own text-books) is done by New York publishing houses. Plans have already been drawn and the land has been bought for a building which will cover five acres of ground in Scranton.

The system of instruction now followed in the School is wonderfully simple when the complexity of the work that must be done under it is taken into consideration. Each department, such for instance as the School of Plumbing, Heating, and Ventilation, or the School of Mechanical Engineering, has a thoroughly competent principal, who has full control over the work of his own department. Under these men are squads and companies and regiments of "instructors," most of them girls, graduates of normal and high schools, who correct the papers sent in by the students.

The text-books of the School are a series of papers prepared by special writers in conjunction with the principals of the schools and Mr. Foster. They are made just as simple as technical text-books can be. The girls who act as instructors are trained to understand thoroughly the particular questions which are sent out on the question papers. Each girl has just one paper to correct. She never does anything else. She knows all there is to be known about that paper.

The business of the establishment is a great machine. The whole United States is plotted out into districts over which there are superintendents. Each superintendent has under him a number of assistant superintendents, and under each assistant there are three or four solicitor-collectors, who go about drumming up students in certain towns or groups of towns or parts of cities, and collecting tuition fees.

In connection with the schools there is an employment bureau through which an endeavor is made to find situations for graduates. The graduates receive no degrees, but they do receive certificates of proficiency and diplomas.

It is apparent that it takes a tremendous

amount of perseverance and ambition to be a successful student of such a school. The success which so many of the students attain is doubtless due as much to their own characters as it is to any particular excellence of their instruction. S.

§ The Brothers of the Christian Schools, founded by St. John Baptist de la Salle, were the first teachers who successfully carried on free elementary schools, the first who established schools of technology, the first who opened night schools for adults, the first who employed the object lesson, the first who opened free libraries for school children, the first who opened Sunday schools, the first who abolished corporal punishment in schools. And all these things except opening night schools they did before our vain-glorious nineteenth century was born.—*Casket*, Aug. 9th.

EXCHANGE COMMENT

The *Catholic Citizen* (Aug. 4th) editorially reviewing the Englished biography of St. Ignatius, the founder of the Society of Jesus, remarks among other things:

"One of the facts which will impress the casual reader of this valuable little book, is the way the heresy hunters got after St. Ignatius. At Alcalá and also at Salamanca he was imprisoned and cross questioned and badgered by the inquisitors. At Paris he was twice accused before the tribunal established to ferret out heretics. The heresy hunters also annoyed him in Venice and Rome. At the time he was actively doing good among his fellow men, and his conduct was inciting others to holy living. He did not conceal, but laid open before his accusers all his teaching and writings. There was not a peg upon which any accusations could hang. He was acquitted, but the wonder is that he was again and so often accused. Of course he lived in times when new heresies were starting into life; but this fact does not furnish sufficient explanation. There is perhaps something in the ecclesiastical bent of mind, snuffing danger in new teachers, in innovations of virtue, and even in movements of reform. It is again 'the human side' showing forth in religion."

Since the editor of the *Citizen*, in his own name and that of his friends, the Liberals, has made complaint more than once about heresy hunters—even "sleuth-hound heresy hunters," we are naturally led to infer from his above-quoted note that he wants to pose as another Loyola. Yet so far he has unfortunately pursued a course quite different from that of St. Ignatius. He has furnished not one, but a dozen pegs, upon which accusation could be hung.

* * *

"Bad French Preaching. Rev. Fr. Phelan writes scorching criticism of Jesuit intolerance," is the heading of a special despatch to the *St. Louis Republic* (July 29.) That piece of home news, two weeks old, was cabled back to *St. Louis* from New York as a real discovery. The introduction reads:

"New York, July 28th.—That American priests do not approve the pulpit work of their French collaborators and that they condemn their general intolerance, is shown in a clever letter written by the Reverend D. S. Phelan, who now is traveling abroad with Archbishop Kain of St. Louis. Father Phelan, who is editor of the *Western Watchman* of St. Louis, gives his opinion of French preachers

and describes the way he came across a French Jesuit in Paris who assailed 'Americanism' from his pulpit. He writes."....

Then follow the words already quoted in *THE REVIEW* over a month ago. We do not know who is to be pitied more, the Rev. D. S. Phelan or the Jesuit Father whom he has attacked. David Copperfield (vol. 1, chapt. 2), once saw a "stray sheep enter the church, not a sinner, but a real mutton." Had we been in that Paris pulpit we should have been moved to think of David Copperfield at the sight of that (ir)reverend American David.

* * *

A Presbyterian contemporary recently said:

"The ministry of our Church must be homogeneous in faith and teaching, or the Church is destroyed."

The *Independent* (July 19th) commented thereon as follows:

"It would be more nearly true to say that if the ministry of the Church is required to be homogeneous in faith and teaching, it will be blown apart as by dynamite. The only safety is in allowing great freedom to differ. Those of Paul and Apollos and Cephas, of Hodge and Morris and Briggs, should be allowed to remain and to differ, or the Church will be destroyed."

Yes, "the church" of the *Independent*; but not the Church of Christ that is founded on unity of doctrine, sacraments, and government. J. F. MEIFUSS.

* * *

The *Northwestern Catholic* (Aug. 9th) asserts, on the authority of some yellow press cablegrams, that the entire Hannoverian blood is tainted with the "King Evil" of George II., and then gives vent to the following remarks:

"If domestic animals upon the farm or in the house were similarly afflicted, the prudent farmer, as a sanitary measure, would despatch them with a rifle. The code of Christian morality forbids the slaying of the royal brutes; and this is the triumph of Christian charity, over the usages of Pagan Rome. In the days of Pagan Rome, if such people as Victoria's brood were discovered, public policy would consign their cancerous and scrofulous bodies to the Tiber."

"In this age it is different. People now prostrate themselves physically and in spirit before kings and other titled villains; and the typical 'Anglo-Saxon' of American birth would sell his soul to the devil for a sight of Queen Victoria or a touch of the boot-toe of any of her beastly brood."

How eminently charitable, witty, and respectful, and how truly Catholic such sentiments and such language are!

ARTHUR PREUSS.

ART NOTES.

GLASS EYES FOR RELIGIOUS STATUARY.

According to the *New York Sun*, Eastern taxidermists are discontinuing the use of glass-eyes for stuffed animals and using painted ones. They certainly show better taste than some manufacturers and purchasers of religious statuary. Glass-eyes are not good enough for stuffed dogs, but are excellent upon our altars! This glass-eye question is a veritable criterion of anyone's proficiency and knowledge in art. Out of 100 true artists 99 will disapprove of them, (they

use them because demanded and paid) and out of 100 tyros, 99 will approve of them. Think of the same glass-eyes being used for a statue of St. Agnes and of St. Paul; of the dying Saviour and our Lord arisen from the dead. Why not follow up this modern improvement in Christian art? There is still a world to conquer: Real eye-lashes on a Mary Magdalen would be magnificent—a few real gold-filled teeth would improve a statue of St. Sebastian—give St. Elisabeth a tin crown and a lot of paper roses. There is certainly no reason why wigs should not be used on all statues where hair are needed—what's the use of imitating drapery when the real thing fixed with a spray of shellac is more natural? Cut the eyes from your paintings, stations of the cross, etc., and fill the space with glass; the effect will be wonderful. By following the above pointers anybody ought to be able to construct a very artistic religious statue; the face, hands, and feet might be obtained from some Chicago department store dealing in milliners' puppets. Great is Christian art in our country, and greater our opinion of it!

JOHN ERHARD.

RELIGIOUS WORLD.

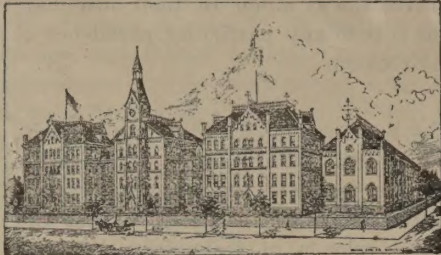
....The Messenger of the Sacred Heart (Sept.) thinks "the best answer to the request of the Director of the Census for views about compiling statistics of the religious beliefs or practices followed in this country, is contained in the plea of Mr. Charles P. Neill for a chair of statistics in the Catholic University. In this way a complete Catholic census could be obtained. Statistics of the Church and of the sects, as well as of the vast number of people in the United States who are not Christians, are very useful. The latter might be computed by elimination if each Christian body would compile according to its own requirements of membership the number of souls in its fold."

....Archbishop Corrigan returned home last Saturday and was heartily received by his flock. On the same steamer with him was Bishop Montez de Oca, of San Luis Potosi, Mexico, whose name has been repeatedly mentioned in THE REVIEW and who had been in Rome since the Latin-American Council, engaged in the redaction of the acts and decrees of that epoch-making assembly.

....According to a Bruxelles despatch in the Sunday World, the S. Congregation of the Propaganda will meet again in October. The appointment of a successor to Archbishop Hennessy of Dubuque will probably be one of the first matters it will devote itself to. From an utterance of Msgr. Keane reported in the same cablegram it appears that he surely expects the nomination.

....Apropos of the recent race riots in New Orleans, Miss M. T. Elder, already widely known as a somewhat censorious Catholic critic of everything Catholic, writes to the Catholic Citizen (issue of week before last) to enquire why it comes that Catholic priests have so much energy to expend on the just born and the just dying members of the fold, and so little to expend on that portion of the household of the faith that provokes riots and sheds blood. She deplores the fact that, in her city, the influence of the Church is not felt by those who morally stand in the greatest need of her directing and restraining power. She hints broadly that the answer to her question would be that the Church makes

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NEW SESSION BEGINS SEPTEMBER 5, 1900.

REV. NICHOLAS LEONARD, O. F. M.

little or no organized effort for the reclamation of those disturbing elements.

....The Presbyterian Creed Revision Committee that met at Saratoga the other day, was named by the last General Assembly's direction, and is supposed to represent all shades of faith in the denomination. It did not meet at this time to begin revision, but to prepare an official canvass of the 232 presbyteries. The agitation of last spring was backed by about forty presbyteries and the committee named in response thereto. Now the committee will undertake to find out what the other presbyteries think about the matter, whether they want a new creed or the old one revised, and what form they think the changes should take. Responses to this letter of enquiry will form the basis of a report to be made next May, when, if there be a general demand, a regular Revision Committee will be named. The general opinion is that there may be a revision, but that there will hardly be a new creed. The revision will, it is said, be slight, and Calvinism as such will not be modified. The smaller churches are found to be perfectly indifferent to the controversy.

NEW BOOKS AT B. HERDER'S, 17 S. Broadway.

Convert's Guide, The.	Net.....	.25
Crawford, V. M., Fra Angelico.	Net....	.25
Francis of Assisi, The Inner Life of St. Adapted from the French of the Abbe Felix Vernet by Father Stanislaus, O. S. F. C.	Net.....	.25
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